A

Brief Diſcovery

Of a threefold eſtate of

ANTICHRIST

Now extant in the world: *viz.*

A deſcription of
1. *The true and falſe Temple,*
2. *The falſe Miniſtery,* and
3. *The falſe Churches.*

Whereunto is added

The Trial of one *George Fox* in *Lancaſhire*, with his Anſwer to eight Articles exhibited againſt him; being ſent in a Letter from *Kellet* to ſome friends in *York*-ſhire.

Alſo,

Certain Queries upon a Petition lately preſented to the Parliament from divers Gentlemen and others in *Worceſter*-ſhire; neceſſary to be anſwered by the Petitioners, who are ſaid to be 6000 in number.

London, Printed for *Giles Calvert*, at the black Spread-Eagle at the Weſt-end of *Pauls*. 1653.

An Epiſtle to the ſerious ſober Chriſtian, To the Reader.

Chriſtian friend,

THou art not hereby courted into a likeing of this inſuing Treatiſe, before thou readeſt it; but rather deſired in trying all things, to hold faſt that which is good: it is a ſmal Treatiſe, wherein ſome things in it may appear unſavory to ſome, and ſtrange to others; yet conſidering thee to be both ſober and ſerious, thou knoweſt a day of ſmal things is not to be diſpiſed; for who can tell, but thou mayeſt find ſome thing that may be worth thy paines, if thou read this little book through with an impartial eye? for it cannot receive any judicial ſentence till it be read over: I know it will be expoſed to more enemies then friends; yet what ever thou art, if thou haſt union with Chriſt, or partakeſt of the Spirit that dwels and appears in the Authors of this Teatiſe, then thou wilt eaſily diſcern, and ſee much of the Scriptures fulfilled in them; for without controverſie the great myſtery of Godlineſs is manifeſted and made plain and eaſie, and is no myſtery to all them whoſe teacher (in ſpiritual things) is God alone, by his Spirit that dwelleth in them; but it is a myſtery ſtill to them that heap up to themſelves Teachers, having itching eares; and yet have not eares to hear what the Spirit ſaith to their Churches: but the Lord Jehovah will overturn, overturn, overturn this, and every whole Nation in whatſoever is againſt and contrary to himſelf, he will overturn every falſe Miniſtery, and every Hypocritical formal profeſſor, and he will overturn and throw downe the crown of pride in the corrupt Magiſtrate, who give commiſſion to, and uphold and maintain the devouring Lawyers to devoure widows houſes, by their long ſuits at the Law, who compel men to ſwear and for-

swear themselves by Law. But now behold the righteous Judge of all the earth is coming, to plead with the unrighteous judges of the earth, and will call them to an account for imprisoning his servants, and beating their fellow-servants, and will restore to his people Judges as at the first, and Councellors as at the beginning, Isa.1.26. *The Lord* Jehovah *is fulfilling the Scriptures, in a poor weak despised people, such as the Authors of this insuing Treatise be, and will overturn the wisdom of the wise and prudent by some weak ones, whom he doth stir up to reprehend the greatest and richest without respect of persons: wherefore marvel not if thou finde in this Treatise sharpe reprehensions against a conjuring Ministery, and a hypocritical company of formal professors, and against an ungodly corrupted Magistracie; but stand still and see the salvation of the Lord, who will save his people from a seed of evil doers; for they have forsaken the Lord, and provoked the holy one of* Israel *to anger, they are gon away backward,* Isa.1.4. *Wherefore the Lord hath a controversie with all these people, and is coming to plead with them; now turne and repent O ye false Ministers for your Logick and Sophistry will not justifie you, when Christ will terribly shake the earth (yea and the heavens also) nor will the gilded forms of the best professors avail at that day: nor will the unlimited power of the Magistrate avail at that day; for the Almighty Magistrate Christ is coming to take the government upon his shoulders, and of the increase of his government and peace there shall be no end upon the throne of* David, *and upon his Kingdome to order it, and to establish it with judgement and with justice from henceforth even for ever; the zeal of the Lord of hosts will perform this,* Isa.9.6.7.

And thus Reader thou hast a taste of the ensuing Treatise.
Farewel.

A faithful friend to the faithful,
and an affectionate lover, of all
that love the appearing of the
Lord Christ in them.

Samuel Buttivant.

A Deſcription
OF
The true and falſe Temple.

GOd that made the world and all things therein, doth not dwell in this Temple made with hands. *Act.* 17. 24. neither is he worſhiped here, verſe 25. he is not worſhiped with mens hands; this is the Idols Temple made with hands, where the worſhip of the Beaſt is upheld, all the beaſts of the field they meet here, the night-birds and the ſcreech-owles; this houſe is deſolate, the Lord is not in it, and your preaching, and praiſing, and praying, are not accepted; you offer them up in the firſt nature (which is *Cain*-like) living in envy and wrath one with another; *Cain* was a murderer, you murder the ſeed of God in you, and you will not ſuffer Chriſt to have any room at all in your hearts, but there is room for pride, that taketh place, there is a room for covetouſneſs, that taketh place, there is a room for lying, that taketh place, there is a room for ſweating, that taketh place, there is a room for backbiting, that taketh place, there is a room for double-mindedneſs, that taketh place, there is a room for fooliſh feaſting, that taketh place, and fooliſh talking, and pleaſure, and wantonneſs, theſe take place, there is a room for malice and revenge, theſe take place, there is a room for drunkenneſs, that taketh place with every one, either to be drunk with wine or ſtrong drink, or to be drunk with iniquity, drunk in pride, drunk in covetouſneſs, drunk in malice, drunk in oppreſſion, drunk in ſcornfulneſs, drunk in wantonneſs, drunk in envy, drunk with

Rev. 1. 13.
Rev. 11. 9, 10.
Iſa. 1.
Iſa. 3. 11, 12, &c.
Mat. 5. 40.
Jer. 15. 12.

with hatred, peevishness, and perverseness, and hastiness, and crossness one towards another; backbiting, lying, and swearing, and earthly
Eph. 5. 23. mindedness, whatsoever your heart is overcome with it, is drunk; saith Jesus Christ, take heed that your hearts be not overcome with surfitting and drunkenness, and cares of this life, all these are fruits of the Devil; and so you sin against the Lord, and come hither to
James 5. 5. offer up a little lip-service: see if something within you, do not tell you, God doth require your hearts, and not your lips; but you live in envy one with another, and the Scripture saith, *He that hateth is a murderer, and no murderer hath eternal life abiding in him*; all these are deeds of the old man, fruits of darkness and unrighteousness; and know you not, that the unrighteous shall not inherit the Kingdom of heaven, 1 *Cor.* 6. 9, 10, 11. all these are deeds of the Devil, arising out of the first nature, and every man by nature is worse then a beast; then your worships in the first nature must needs be heathenish, beastial, and brutish, all guided by their owne wills, and worship you know not what. *John* the fourth saith, *See*
Rev. 21. 8. *what reformation is wrought in you, and what you are changed from*, the Lord doth require your hearts; but see when you are here,
Rev. 22. 15. that your hearts be not in your chests and coffers, and amongst your cattle, and in your fields among your corn, and herds', and flocks of sheep, and your thoughts roving abroad, and then you are serv-
Eph. 5. 1, 2. ing the Devil, and not the Lord, and your Priests do bewitch you with those things God never commanded, as to hold up these Idoll-Temples, and tell you it is a house of God. There was a Temple
Rev. 14. 9, built, God commanded *Solomon* to build him one, but it was but
10, 11. one, and it was but to serve for a time, a figure for the time then present, and likewise that was outward; was but to serve for its time, till Christ came which was the substance, and then the shadow was to be done away; afterwards, they who were made the Temple of the living God, denyed all outward Temples, and said that God did not dwell in them, as *Steven* did witness, *Act.* 7. 27, 28, 29. and he that professeth to be sent of God, and holdeth up those things that God doth forbid, he is a lyer, and lying is of the Devil, he is the Father of lies; likewise *Paul* witnesseth the same, saith, God did neither dwell there, neither was he worshipped there, *Act.* 17. 24, 25.
Amos 8. *Paul* after calleth it an Idols Temple, 1 *Cor.* 8. 10. and *Amos* said, that the songs of the Temple should be turned into howling; and

Jesus

Jesus said to the woman of *Samaria*, that they should neither worship at *Jerusalem* nor at the Mount; which had been the chiefest places of worship, but said he, ye shall worship at neither of them, but said he, they that worship the Father, shall worship him in Spirit and truth; but see what you worship, even the works of your hands; afterward Jesus said, that there should not be one stone left upon another, that should not be thrown down of the Temple *Matth.24.* That was commanded to be built, and there was never any other commanded to be built; but these were set up in the time of darkness by the Papists, and are now upheld; but come out of them, lest ye be partakers of the wrath of God: for Gods dwelling is in the Saints; the *Corinthians* were made the Temple of the living God, 1 *Cor.16.17 &c.* Come out of the Idolls Temple, and cease from all your Idol shepherds, that feed themselves with the fat, and clothe themselves with the wool, but the Lord will feed them with judgement; read the 34 of *Ezekiel*, and *Jeremiah* 23. they bear rule by their means, and preach for hire.

John 4. Mat.24. Isa.66. 12. 2 Cor.6. 17, 18, 19.

A filthy abominable thing, *Jer.5.* toward the latter end, as these false teachers of *Israel* did, so do they, and they look for gaine from their quarter now, as they did then, *Mic.3.11.* And they are hirelings, that Christ spoke of *John 10.* and they act in the same state; as the Scribes and Pharisees did, which were enemies to Jesus Christ, they have the chiefest seats in the Assemblies, as they had, and the uppermost rooms at feasts, and greetings in the Markets, as the Scribes and Pharisees had, which were enemies to Jesus Christ, and they are called of men Masters as they were *Mat.23.* But Christ did forbid his to be called Masters; and there was no Masters, *Peter* no Master, *Paul* no Master: and he that professeth Jesus Christ, and acts contrary to Christ, he shews himself to be an Antichrist: there is not a word in the Scriptures of sprinkling Infants; and these Deceivers call it an Ordinance of Christ, when it is but a Mark of the Beast. There is not a word that speaketh of a Sacrament; nor to put *Davids* condition into rime and meeter, to sing them to the dishonour of God, not understanding what you do, they are deceivers and blind guides; cease from them all, and hold them not up. There is not a word in the Scripture, to put *Davids* condition into rime and meeter: sometimes he quaked and trembled, and lay roaring all the

Mal.2.cha. Isa.56.10, 11. Mat.23.

the day long, that he watered his bed with his tears: and how can you ſing theſe conditions (but diſhonour the Lord) and ſay all your bones quake, and your fleſh trembles, and that you water your bed with your teares? when you live in pride, and hautineſs, and pleaſure, and wantonneſs; hold not up theſe abominations for ſhame, as to ſing his prayings, praiſings, and propheſyings in a meeter, and to ſing lyes in hypocriſie, and ſay, O Lord I am not puſt up in minde, I have no ſcornful eye; when thou art puſt up in ſcorn and deriſion, that you can ſcarſe one look at another with any love in reality, but diſſimulation; for you profeſs love to day, and if your will be croſt, you will envy and hate to morrow; for ſhame give over deceiving and diſſembling, God will not be mocked, he is of purer eyes then to behold iniquity; ceaſe from all your falſe Teachers, they deceive you, and you will never be profited by them, and minde your Teacher within, *Ier.*31.34. all ſhall be taught of God, and *Iſa.*54.13. *Io.*6.46. 1 *John* 2.27. all the children of the Lord, are taught of the Lord in righteouſneſs, and they are eſtabliſhed in righteouſneſs, and free from oppreſſion; mind the light within, that ſhews you ſin and evil, and the vanity of your minde, and your roving thoughts, and wandring deſires, and cheks you when you lye or ſwear, or do any wrong to any, and it will not ſuffer you to do amiſs; if ye love that, and yeild obedience to it, it will turn your mindes within, and ſet a watch over all your thoughts, words and actions, and it will croſs your wills; and being led by that light, it will lead you out of all the wayes of the world, and out of all the worlds vanities, and worſhips, and delights, and being obedient to the light within, that doth diſcover darkneſs, it will lead you up to purity, to holineſs, to uprightneſs, without which none ſhall ſee the Lord (profeſs what you will) and there is your Teacher preſent with you, that light obeying is your ſalvation, and diſobeying that light is your condemnation.

Houle you proud Prieſts, the Lord is coming to beat up your quarters, you muſt all be called to an account; the ſon of Thunder is coming abroad to ſound Trumpets, to call to battel againſt the great day of the Lord, it is coming on apace, your Kingdome muſt be taken from you; the Lord is coming to plead with all fleſh, in the valley of *Iehoſaphat*, by his ſword and by fire, and great ſhall be

be the ſlaine of the Lord. Repent, repent, and give over deceiving of the people, and make reſtitution to whom you have robbed, in taking tythes, gifts, and rewards, contrary to the minde and will of the Lord: Alas alas, poor poor Prieſts, your downfal is near at hand.

Publiſhed by { *Thomas Aldam.* / *Benjamin Nicholſon.* / *John Harwood.*

The Idols Temple, where the Beaſt is Worſhipped.

THis is the Idols Temple where the worſhip of the Beaſt is upheld, and all the beaſts they meet here, to the diſhonour of the onely true God, that dwelleth in Temples made without hands, who is worſhipped in his Temple at new *Jeruſalem*, the City of the living God, by thoſe who have their Fathers name written in their foreheads, *Rev.* 14.1. ver. to worſhip him in Spirit and in truth, for he ſeeketh ſuch to worſhip him, *Joh.* 4.23.24. verſ. *Rev.* 15.1,2,3,4,5. verſes. Ceaſe from this hireling, *that ſtandeth up to deceive you all by his imaginations, Iſa.* 2.22. *Joh.* 10. *The Lord is coming to beat up your quarters, all ye proud Prieſts*; God that made the world, dwelleth not in Temples made with hands, neither is worſhipped with mens hands, *Act.* 17.24,25. verſes; and all the children of the Lord are taught of the Lord, and ſhall be taught of the Lord, *Iſa.* 54. 13. *Jer.* 31.34. *Heb.* 8.10. 1 *Joh.* 2.27. verſes. Down with this Idols Temple, the Saints are made the true Temples of the living God, 1 *Cor.* 3.16. Down with this Deceiver, Tythe-monger, and Robber, ſtealing the words of the Prophets and the Apoſtles to ſell them for money, to uphold them in pride, and covetouſneſs, luſts, and exceſs. Away with them for ſhame, come down thou Deceiver, and give over deceiving the peo-

Amos 8. 3. Rev. 13. 8, 9. Rev. 14. 9, 10, 11. 1 Cor. 8. 10 1 Co. 6. 19. 2 Cor. 6. 16, 17, 18. Iſa. 66. 1. Rev. 21. 2, 3. Act. 7. 27, 28. 29. Act. 17. 24, 25. Jer. 5. 30. Jer. 23. Ezek. 54. Iſa. 56. 9, 10, 11.

ple

Mic. 3. 11. Mal. 2. 2, 3. 3 9.

ple and God, and make reſtitution to whom thou haſt robbed, by taking gifts, and rewards, and tythes, and confeſs thy faults to the people, the Lord doth require it, ſit down and lament in duſt and aſhes.

Ezek. 13. Mat. 23. Joh. 10. Rom. 1. 29, 30, 31, 32. Eph. 5. 3, 4, 5. Rom. 6. 16. Iſa. 1. 24. Iſa. 3. 13, 14. Iſa. 6. 15, 16. 1 Cor. 6. 9, 10, 11. Rev, 21. 8, 22, 15.

All people that meet here live in pride, and hautineſs, covetouſneſs, and oppreſſion, lying, and ſwearing, ſcoffing, and mocking, and drunkenneſs, hypocriſie and diſſimulation, pleaſures, and wantonneſs, gameing, and ſporting, and all manner of unrighteouſneſs, theſe are the fruits of the Devil, and his ſervants ye are to whom ye do obey: Repent and amend your lives, and forſake the evil of your doings, the great day of the Lord is near, he is coming to plead with all fleſh, by his ſword and by fire, ſit down in duſt and aſhes, and lament, for the miſery that is coming; know ye not that the unrighteous ſhall not inherit the Kingdome of heaven? worſhip not the Beaſt, fear the Lord God, and lay aſide pride, and covetouſneſs, and drunkenneſs, lying, and ſwearing ſports, and paſtimes; lay aſide your hoods and vails ye careleſs daughters that are at eaſe; wo is to you, lay aſide your ſilks and velvets, and your rings, and gawdy attire; and feed the hungry, cloath the naked, and let the oppreſſed go free; ſit down and lament, the Lord hath ſent to forwarn you of his judgements that are to come upon you except you repent, and turn to him with ſpeed, the Lord is coming to judgement, the glittering ſword is drawn, it is furbiſhed and made fit for the ſlaughter, to cut down to the ground all fruitleſs Trees; he is coming to plead with all fleſh by his ſword and by fire, upon all the Children of diſobedience, the wrath of God is to be revealed from heaven in flames of fire, upon all the children of diſobedience. Now the Scriptures is

Mat. 7. 19, Iſa. 66. 15. 16.

to be fulfilled, iniquity is grown to the height; awake, awake, and ſtand up to the judgement, let the time paſt of your lives ſeem ſufficient, that you have wrought evil, and now forſake the evil of your doings; pride is abomination to the Lord, away with it for ſhame,

Rom. 1. 18. Rom. 2. 5, 6 1 Pet. 3. 11, 12.

lay aſide your bare necks, and bracelets, your tricks and toys, and changeable ſuits of Apparel, that you make, to make your ſelves appear beautiful in the eyes of the world, and fear the Lord God

Mat. 5. 32, 33, 34.

Almighty, *Rev.* 18. 20, 21, 22. *Rev.* 19. 11, 12, 13, 14. 15, 16. *Iſa.* 3. 18, 19, 20, 21, 22.

Lay aſide your curious mindes, that feedeth upon novelties and dainty diſhes, *Dives*-like, forget the poor that are in wants, ſeek

them

them out and feed them, and cloath them, ſuffer them not to want; *the earth is the Lords and the fulneſs thereof*; lay aſide hauking and hunting, and *ſeek the Lord while he may be found*; wo to the crown of Pride ſaith the Lord God, wo to all drunkards, wo to the ſwearer and vain talkers; *wo unto them that draw iniquity, as with cart-ropes*, adding ſin unto ſin, lying to ſwearing, ſwearing to fooliſh talking, adding fooliſh talking to drunkenneſs, and revenge, peviſhneſs and perverſneſs, gameing and ſporting, pleaſure and wantonneſs, nouriſhing your hearts as in a day of ſlaughter: repent, repent, and haſt to meet the Lord, by yeelding obedience to him, leaſt his judgements come upon you at unawares, and deſtroy you all at once; take heed of makeing a ſcoff at this, as you will anſwer it before the great Judge of heaven and earth.

Exo. 9. 29. Iſa. 24. 1. Iſa. 26. 1, 2. Amos 6. 1. Iſa. 5. 18. Jam. 5. 5.

Written from the Spirit of the Lord,

Of the falſe Miniſtery.

THe Prieſts of the world are,

1. Conjurers, raiſing dead Doctrines, dead Reaſons, dead Uſes, dead Motives, dead tryals out of the Letter, which is death; raiſing death out of death: not able Conjurers, ſpeaking a divination of their owne brain. *Heb.* 7. 16. 2 *Cor.* 3. 6, 7. *Ier.* 14. 14. *Ezek.* 13. 6, 7, 8, 9. *Mic.* 3. 11.

2. Theeves and Robbers. *John.* 10. 1. *He that enters not through the door into the ſheepfold, but climeth up another way, the ſame is a thief and a robber*; ſuch as never came through ſufferings in the fleſh, through the death of Serpentine power within, to life, *viz. Ier.* 28. 30, 32. *Rom.* 10. 8, 9, 10, 11.

3. Antichriſts, 1 *Joh.* 4. 3. ſuch as in words profeſs the Scriptures to be their rule, and walk contrary to the Scriptures. A declaration of the eternal word, are Antichriſts; but the Prieſts of *Baal* cannot ſhew any Scripture-command, or example for their

heatheniſh wayes, and beaſtial worſhips.

4. Witches; ſuch as draw poor creatures from dwelling in waiting upon the pure light within them, to follow the dreams and fancies of blind guides without them, bewitch and beguile poor creatures *Gal.*3.1.

5. Devils: ſuch as abide not in the doctrine of Chriſt are Devils, the Serpent is head in them; but where light is manifeſted, it doth diſcover the Prieſts of the world, that turne their backs from the pure doctrine of Chriſt, not living in the life and power of the Scripture, as they did that gave them forth. *Iohn* 8.24. *Rev.* 2.10.

6. Lyers: ſuch as ſeemingly preach the truth, not having the faithful witneſs ruling in them, are lyers: he that ſaith he is ſent, and is not called internally by the Lord, is a lyer. The commiſſion and call of *Baals* Prieſts come from *Oxford* and *Cambridge*, which they call the Well-head of Divinity; but I am ſure many corrupt ſtreams iſſue from thence, and then the fountain cannot be good: that I can witneſs, fetching the ſame commodities, drinking a cup of the ſame poiſonous fountain: the fountain is filthy, the ſtreams are no better. *Simon Magus* would have purchaſed the holy Ghoſt with money, the great gift of the Father; but he miſſed of his end. Even the Sir *Simons* of our days run to *Cambridge* or *Oxford*; there they give a large price for ſomething which is a thouſand times worſe then nothing, as mountains and bulwarks to keep the pure ſeed in bondage. O infinite folly of men, in thinking to buy that Pearl with money! whenas the Lord plainly ſaith, that it cannot be bought with money, *Iob* 28. neither ſhall it be exchanged for gold: but they not regarding the Lord, nor what is ſpoken by him, run with *Simon* to buy this imbuyable Pearl. Alas, this Univerſity-ſpirit hath no power to open as much as one of the ſeven Seals: whatever they can purchaſe makes them but ſeemingly pure, but really impure; notionary creatures, naturals; and the natural man is not acquainted with the pure language which ſuch ſpeak as are redeemed from the earth. Plainly, ſuch as theſe that have no call, but what they fetch and purchaſe are not Miniſters of Jeſus Chriſt, but Stewards of the devils Magazine, diſſemblers and lyers, *Ier.* 5.2. 1 *Cor.* 12.3. *Ier.* 23.25. *Ezek.* 13.22.

7. A Viperous and Serpentine generation, going about to murder and ſtrangle the childe Jeſus where he is manifeſted. *Herod*, under a pre-

a pretence of worſhipping Chriſt, ſought to murder him: even theſe bloody Herodians profeſſe love to him in words, but when he is born and utters his voice, they would devour him; becauſe he diſcovers their villany, holding up a wormeaten beaſtly form, and perſecuting the power of godlineſs, *Mat.* 23.33.

8. Blaſphemers, living in the Kingdome and government of the Prince of the Ayr, ſtrangers to the guiding of the eternal Spirit in them, ſpeak evil of it in others, calling it a Spirit of error, of giddineſs, yea of the Devil, fearful blaſphemers *Iohn* 8.4 8. 1 *Pet.*1.4. *Rev.*13.1,5 6,7. *Iſa.*5.20.

9. Scarlet-coloured beaſts, trimmed and painted with the Saints words, inwardly full of deceit and ſelf-ends, a wel-favoured harlot, having a golden cup in her hand full of abominations, and filthineſs of her fornication, *Rev.*14.5 6.7. *Rev.*9.2.

10. Babylons Merchants, ſelling beaſtly wares for a large price, all the week time heaping up a rabble of notions into the brain, and comes into the Pulpit; a penyſome market place, where they have good ſale for bad ware; this they like wondrous well, onely the firſt day, called the Lords day, but the Lords day is a Myſtery, they know nothing of it, they ſell the report of other mens riches, the letter which is duſt and death, a declaration of the inheritance of theſe Saints that ſpoke forth the Scripture: and likewiſe of all ſuch as come into the Saints condition; but the Prieſts have nothing to do to take the word in their mouths, but that they muſt needs be buſie-bodies, that the Scriptures may be fulfilled, medling with that which belongs not unto them, for filthy lucre ſake. A cup of trembling and aſtoniſhment is their portion, and they muſt drink the dregs thereof; long have they had good ſale, may be 10,20, or ſome 40.s. a ſermon, then ſermonmaking was worth ſomething, when one may buy a better in Print for 4 d. And they will with their good will compel all men to buy their wares, take it as it is, not queſtioning it: and if any man refuſe to buy their wares, and take it as it is, they cry out againſt them, and brand them to be Hereticks, Schiſmaticks, or New lights. Everlaſting praiſe be to the moſt High; he is riding on conquering and to conquer, and coming to grinde to powder all oppoſing powers, to cleave the rocks aſunder, to make the earth tremble, and the helliſh powers quake: the day is coming, when theſe Idol-merchants, theſe coſtly Sermon-makers, ſhall howl and

cry

cry, Alas, alas, none will buy their wares any longer: they have been traffiquers too long. Rejoyce, O heavens, the pillars of their kingdom are reeling and ſhaking, *Mic.*3.11. *Rev.*18.9,10,11. *Jer.* 5.30,31.

11. Whited walls, painted ſepulchres, profeſſing ſomething, poſſeſſing nothing, but poyſon'd ſtuff fetch'd out of old Commentators and Heatheniſh Authors into their brains; out of that Store-houſe they give out ſuch gear as they have, *Matth.*23.25,27.

12. Ravening Wolves, evermore perſecuting the pure Truth that the Saints live in. Never was perſecution raiſed againſt the true Prophets, Chriſt, or his Apoſtles, but the Prieſts have had a mighty hand in it, and were ring-leaders in that wicked deſigne: and they are as tyrannical now, as ever their predeceſſors could be. Where light is manifeſted, the truth of this will not be queſtioned. *Ezek.* 22.17. *Jer.*5.30,31. *Matth.*7.15,16. *Ezek.*34.4.

13. Greedy dogs, always contending and ſtriving about great Parſonages, fat Benefices, large Augmentations: if they have threeſcore or fourſcore pounds *per annum* at a place yet ten pounds more *per annum* at another place, is a ſufficient call to draw them thither. Really they are blood-hounds, ſtill hunting and gaſping after their prey; like the mouth of hell, never ſatisfied; witneſs their gaſping after earthly things: money is their *Diana*, which makes them to toſs and ſeek many old Commentators and Heatheniſh Authors; ſtill barking and raging like Sodomites againſt any that delight in purity, and love the naked Truth, that unmasks their deceits and ſubtil twiſtings and windings.

14. Eminent and ambitious Phariſees, living in the ſame Antichriſtian ſteps that the Phariſees did. That Chriſt cryed out againſt Phariſees, there are none can deny it juſtly; witneſs their practices, that are unſavoury, and unbeſeeming men of ſuch high profeſſion: but as it hath been, ſo it is now; the higheſt profeſſion is of the devil: they love to be called of men Maſters, not willingly owning leſſer titles: they love the uppermoſt ſeats at feaſts, to be pearking in the chiefeſt places of the Synagogues; they love the greetings in the Markets; wear long Robes or Gownes, and all to be accounted great, to be petty Kings, and Rulers over Gods heritage; they lay heavy burthens upon mens ſhoulders. Wo, wo, wo, was the portion of thoſe Phariſees then, and wo, wo, wo, is their portion now,

and

and wo and miſery is the portion of the upholders of that treacherous crew, and deceitful generation; who are the onely maintainers of the ſeven heads and ten-horned beaſt. Wherefore, dear friends, dwell in that which is pure; and come from amongſt theſe Babyloniſh Merchants, and hear the voice of Chriſt within; and I will be your God and you ſhall be my people, ſaith the Lord.

Thomas Lawſon, *one which was a Prieſt in* Lancaſhire.

Witneſſed by the Priſoners of the Lord, at York *Caſtle.* Thomas Aldam. Benjamin Nicholſon. John Harwood.

A Copy of a letter to ſome friends concerning George Foxes *tryal.*

DEar friends and brethren in the Lord Jeſus Chriſt, my dear love unto you all, deſiring you may be kept ſtedfaſt in the Lord Jeſus Chriſt, and in the power of his love, boldly to witneſs forth the truth as it is revealed in you by the mighty working of the Father. To him alone be everlaſting praiſe and honour for evermore.

Dear friends, the Lord doth much manifeſt his love and power in theſe parts. Upon Munday laſt ſo called, my brother *George* and I were at *Lancaſter*; there were abundance of friends from all parts, and a great ſort which ſided with the Prieſts, giving out they now hoped to ſee a ſtop put to that great work which had gone on ſo faſt, and with ſuch power, that their kingdom is much ſhaken. We were called before Judge *Fell*, Colonel *Weſt*, and Juſtice *Sawer*, there to anſwer what was charged againſt *George*. There were three Witneſſes to eight particulars; but they were much confuſed in themſelves, which gave much light to the truth, whereby the Juſtices did plainly ſee that it was envie; and they divers times told them ſo. One Wit-

Witneſs was a young Prieſt, who confeſt he had not medled, had not another Prieſt ſent for him, and ſet him awork. The other were two Prieſts ſons. It was proved there by many, that heard one of them ſay, that if he had power, he would make *George* deny his profeſſion, and that he had the Spirit, and that he would take away his life; and this was a ſingle Witneſs to one of the greateſt untruths that was charged againſt *George*. And the Juſtices told him, that they ſaw, becauſe he could not take away his life, he went about to take away his liberty. There was one Prieſt made out of the whole number, as an Orator to plead againſt us; who ſpared no pains to ſhew forth his envie againſt the truth: and when he could not prevail, he went down in a rage, and there came up a pack of them into the room, amongſt whom was one *Iacus*. *George* being ſpeaking in the room, one of the Juſtices having wiſhed him, if he had any thing to ſay, he would ſpeak: at which the ſaid *Iacus* was in ſuch a rage, that he broke forth into many high expreſſions againſt the truth ſpoken by my dear brother *George*; amongſt which, this was one, *That the letter and the ſpirit were unſeparable:* at which, the Juſtices ſtood up, and bid him prove that, before he went any further: but he ſeeing himſelf faſt, would have denied it; and the reſt of the Prieſts would have been giving the meaning of his words: but the Juſtices would have no meaning, but told him he had laid down a Poſition, and it was fit he ſhould prove it: whereat, the Prieſts were ſilenced, and went down in a greater rage then before. And ſome of them were asked at night, What they had done? And they lyed and ſaid, They could not get into the room; thereby to hide their ſhame, and keep the people in blindneſs. The Juſtices, Judge *Fell* and Colonel *Weſt*, are much convinced of the truth, and do much ſet up juſtice and equity, and have ſilenced the rage of the people. Many bitter ſpirits were at *Lancaſter* to ſee the event, but went home and cryed the Prieſts had loſt the day. Everlaſting praiſes be to him who fought the battel for us who is our King for ever. There were friends called, who the Witneſſes confeſſed were in the room when the things charged upon *George* were ſpoken: But they all as one man denied that any ſuch words were ſpoken: which gave much light to the Juſtices: for they knew many of them (as they ſaid) to be honeſt men, and they durſt truſt what they witneſſed. There was a Warrant granted out againſt us at *Appleby*; but Juſtice *Ben-*

ſon

ſon told them it was not according to Law, and ſo it ceaſed: as I hear he is a faithful man to the truth.

The Prieſts began to preach againſt the Juſtices, and ſay they were not to meddle in theſe things; but to end controverſie betwixt neighbour and neighbour; and are not pleaſed with the Law, becauſe it is not in the Statute to impriſon us, as the Prieſt that pleaded againſt us ſaid; and the Juſtices bad him go put it into the Satute, if he could: he ſaid it ſhould want no will of his. They are much afraid that they ſhall loſe all; they are much diſcontent in theſe parts, and ſome of them cry all is gone. Dear friends, dwell in patience, and wait upon the Lord who will do his owne work, look not at man in the work, nor at man who oppoſeth the work, but reſt in the will of the Lord, that ſo ye may be furniſhed with patience, both to do and to ſuffer what you ſhall be called unto, that your end in all things may be his praiſe, and take up his croſs freely, which keeps low the fleſhly man, that Chriſt may be ſet up and honoured in all things, and ſo the light advanced in you, and the judgement ſet up, which muſt give ſentence againſt all that oppoſeth the truth in ye, that the Captivity may be led Captive, and the Priſoners ſet free to ſeek the Lord, that righteouſneſs may rule in you, and patience and joy may dwel with you, wherein conſiſteth the Kingdome of the Father, to whom be all praiſe for ever.

Dear, friends meet often together, and take heed of what exalteth it ſelf above its brother; but keep low, and ſerve one another in love; for the Lords ſake let all friends know how it is with us, that God may have the praiſe of all.

Written from Kellet
October 27. 1652.

My dear love to my friend
James Nayler.

George *is at* Lancaſhire.

George Foxes Charge and his Anſwer.

1. *THat he did affirm that he had the Divinity eſſentially in him.*

Anſw. For the word Eſſential, it is one of your owne, but that
2 Cor. 6. 16 the Saints are the Temples of the Holy Ghoſt, and that God doth
Eph 4. 6. dwell in them, then the Divinity dwells in them, the Scripture ſaith,
2 Pet. 1. 4. they ſhall be partakers of the Divine nature; and this I witneſs, but where it is not manifeſt, it cannot be witneſſed.

2. *That both Baptiſme, and the Lords Supper are unlawful.*

Anſw. As for the word Unlawful it was not ſpoken by me, but
Gal. 3. 27. the Baptiſme of Infants I deny; and there is no Scripture that ſpeaks
1 Cor. 10. 23. of a Sacrament; but the Baptiſme that is into Chriſt, with one Spi-
Joh 6. 34. 55. rit into one Body, that I confeſs; and the Cup which they drink is the blood of Chriſt, and this I witneſs.

3. *That he did diſſwade men from reading the Scriptures, teaching them that they were carnal.*

Anſw. For diſſwading men from reading the Scriptures, it is falſe;
Heb. 2. 11. for they are given forth to be read as they are, but not to make a
Eph. 5. 30. trade upon, but the Letter is carnal and killeth, but that which gave it forth is eternal, ſpiritual, and life, and this I witneſs.

4. *That he was equal with God.*

Anſw. That was not ſpoken by me; but he that Sanctifieth, and he that is Sanctified is one, it is God that Sanctifieth, and the Saints are all one in the Father and the Son, they are of his bone and of his fleſh and the Father and the Son are one, and they are the Sons of God, and they that are joyned to the Lord are one Spirit, and they that are joyned to an Harlot are one fleſh, theſe the Scriptures witneſs, and I witneſs.

5. *That God taught deceit.*

Anſw. That is falſe, and was never ſpoken by me.

6. *That the Scriptures were Antichriſt.*

Anſw. That is falſe, I ſpoke it not; but that they which profeſs the Scriptures, and live not in the life and power of them, as he did that gave them forth, this I witneſs to be Antichriſt.

7. *That*

7. *That he was the Judge of the world.*

Answ. That the Saints ſhall judge the world, that the Scripture witneſſeth; whereof I am one, and do witneſs the Scripture fulfilled. 1 Cor.6.7, 2,3.

6. *That he was as upright as Chriſt.*

Answ. Theſe words were not ſpoken by me; but that as he is, ſo are we in this world, that the Saints are made the righteouſneſs of God, that the Saints are one in the Father and the Son, that we ſhall be like him, and that all teaching which is given forth by Jeſus Chriſt, is to bring up the hearers to perfection, even to the meaſure ſtature and fulneſs of Chriſt, this the Scripture witneſſeth, and I witneſs the Scripture fulfilled in me. 1 Joh.4.17. 2 Cor.2.21 Eph.4. 11, 12.13.

Certain *Queries*, to the ſubſtance of the *Worceſter*-ſhire Petition; very neceſſary to be anſwered by the Petitioners thereof, ſaid to be 6000.

1. THey ſay we know he granted their Commiſſion (ſpeaking of the Miniſters of the Goſpel, taking the Miniſters of *England* in with them) upon the reception of his Plenipotency; and upon his Aſcenſion gave them *for the perfecting of the Saints, and the edifying of the body, till they come to his fulneſs*, &c. as in *Eph.4.9.* to the 15. and hath promiſed to be *with them to the end of the world*, to keep them ſtedfaſt, *that they may not be toſſed about with every winde of doctrine*, &c.

Querie I.

Whether ever any of the Miniſters now in England, *have received the power to bring up the Saints of God to perfection, as in the 12 verſe of the 4 of the* Epheſians. *And whether by the Spirit of God dwelling in them, any by them have been brought*

up to ſuch a full unity of the faith, and of the knowledge of the Son of God, even unto a perfect man, and unto the meaſure of the ſtature of the fulneſs of Chriſt, yea or no, as in verſ. 13.

Querie II.

Whether they think Chriſt lyed, when he ſaid he would be with them to the end of the world: or do they miſtruſt Chriſt, when they petition men to maintain and uphold them?

2. They ſay, *The labourer is worthy of his hire*; and the holy Ghoſt ſaith, *Who goeth a warfare at his own charge? They that miniſter about holy things, live of the things of the Temple: even ſo hath the Lord ordained, that they which preach the Goſpel, ſhould live of the Goſpel,* as quoted by them, 1 *Cor.*9. to the 15.

Querie III.

Whether the Miniſters of England *pretending to fight Chriſts battel, ought not to ſtand to ſuch wages as Chriſt agreed with them when they were received into his ſervice, or otherwiſe give over fighting for him? And whether they take the good counſel of* John *to the ſouldiers,* Be content with your wages, *as in* Luke 3. 13, 14.

Querie IV.

Whether now Jeſus Chriſt hath let out his Vineyard onely to the Miniſters of England, *yea or no?*

Querie V.

Whether now Chriſt onely hath reſigned over his flock to be fed by the Miniſters of England, *and they to have all the profit thereof, and rule the Lambs of Chriſt at their own wills, yea or no?*

Querie VI.

Whether they have any further hope of any thing, but carnal things, for plowing, ſowing, and threſhing out their ſpiritual things (as they call them?) And whether they will ſtand to Chriſt to provide for them, or forſake Chriſt, and cleave to the world for relief, ſeeing none can ſerve two maſters, but they muſt forſake the one, as in Luke 16.13.

Querie VII.

Whether theſe Miniſters, and their partakers who go about to eſtabliſh Tythes or as great maintenance in their own hands by a Law

a Law, are not of a quite contrary ſpirit to the Apoſtle Paul. *who ſaith*, We have not uſed this power; but ſuffer all things, leſt we ſhould hinder the Goſpel of Chriſt.

Querie VIII.

Whether the Temple and Altar were not figures of, and ſhadowed out Jeſus Chriſt, the ſubſtance of all good things? And whether the Goſpel of God and Jeſus Chriſt be not all one? And whether all who ſerve about Chriſt, taking him for their Maſter, ought to take more from him then he giveth them freely, without being guilty of theft, and put out of their ſervice?

Querie IX.

Whether they ought not to follow Paul, *as he followed Chriſt? And whether or no* Paul *followed Chriſt, when he ſaid*, I have uſed none of theſe things, (*taking any thing but what was freely communicated to him*) *neither did he write to the* Corinthians *that they ſhould do ſo unto him; but ſaid*, It were better for me to die, then that any ſhould make my glorying void. *And whether theſe care for either Chriſt or his Goſpel declaring, ſo they can but have their own deſires fulfilled with Tythes or yeerly ſtipends of money?*

3. They ſay God hath always broken thoſe powers that have diſobeyed and abuſed their Miniſters, quoting 2 *Chron* 36.15,16, 17. and hath ſeverely dealt in *England* before our eyes, with that generation of men that ſilenced, reproached, and perſecuted them.

Querie X.

Whether the late Biſhops, and the greateſt of the Clergie in England, *that took the late King's part againſt the Parliament and ſubjects of* England, *were not eſteemed the onely Orthodox men, by theſe Petitioners? And whether many of them that are alive now, be not the onely promoters of this Renting Petition put up in the names of ſix thouſand* Worceſter-*ſhire-men?*

Querie XI.

Whether the Petitioners (if God ſhould bring to condiguity their Town-clerks) would not beſtir themſelves to raiſe a new War to uphold them?

Querie XII.

Whether thoſe Meſſengers and Prophets of God whom the Lord ſent, and the world evil intreated, did ever petition the

Powers

Powers of the world to maintain and uphold them? And whether they did at all perſwade the Rulers to ſuppreſs all but themſelves? or did they ever perſecute any? but ſuffered patiently, and were perſecuted of all.

4. They ſay, We offer but the ſame requeſt to you in your places, which Chriſt hath commanded us to offer to God himſelf, That where the harveſt is great, and the labourers are few, more labourers may be ſent into the harveſt.

Querie XIII.

Whether thoſe fools and unwiſe think that the Parliament of England be the Lord of the harveſt, which Chriſt ſpeaketh of, Mat. 9. 38.

Querie XIIII.

Whether it be not high Blaſphemy to take honour from God and to give it to men? when the Lord ſaith he will not give his honour to any but himſelf; and how can theſe who blaſpheam God, ever think to be proſpered by him? and whether for ſuch-like Practiſes God will not ſoon cut off all ſuch falſe Meſſengers?

Querie XV.

Whether it be not below the Saints priviledge, to Petition or make addreſs unto Counſellors of men, ſeeing they have priviledge make addreſs unto and ask counſel of the Lord? or whether thoſe who ask counſel of men, believe that God would hear them, or know what God is?

Querie XVI.

Whether God having ſent many Labourers into his Vinyard, they asking nothing but the Lords wages, a Peny, and not deſire it until they have finiſhed their work, ought to be rooted out of the Vineyard, by the Blaſphemous Clergie (as will be made appear they are) who will not work without the worlds wages? And whether they can have both the wages of God and of the world, ſeeing one is pure and the other polluted and cannot agree together, and whether they can be once called the Miniſters of Chriſt, which dare not truſt him for their wages?

By *Ben. Nic.*

In the World are Gods many and Lords many, ſo called; but thou onely art our Lord, and we ſeek for ſalvation at none elſe, 1 *Cor.* 8. 5, 6. and in vain is ſalvation looked for from the hills, *&c. Ier.* 3.23.

Farewel.

Mend with your Pen in Letter *what's amiſs,*
Mend by the Spirit *in life what Error is.*

FINIS.

BRITISH MUSEUM